UNITY

" HE HATH MADE OF ONE ALL NATIONS OF MEN"

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A HYMN TO THE PEOPLES

O Truce of God!
And primal meeting of the Sons of Man,
Foreshadowing the union of the World!
From all the ends of earth we come!
Old Night, the elder sister of the Day,
Mother of Dawn in the golden East,
Meets in the misty twilight with her brood,
Pale and black, tawny, red and brown,
The mighty human rainbow of the world,
Spanning its wilderness of storm.

Softly in sympathy the sunlight falls,
Rare is the radiance of the moon;
And on the darkest midnight blaze the stars—
The far-flown shadows of whose brilliance
Drop like a dream on the dim shores of Time,
Forecasting Days that are to these
As day to night.

So sit we all as one.
So, gloomed in tall and stone-swathed groves,
The Buddha walks with Christ!
And Al-Koran and Bible both be holy!

Almighty word!
In this Thine awful sanctuary,
First and flame-haunted City of the Widened World,
Assail us, Lord of Lands and Seas!
We are but weak and wayward men,
Distraught alike with hatred and vain glory;
Prone to despise the Soul that breathes within—
High visioned hordes that lie and steal and kill,
Sinning the sin each separate heart disclaims
Clambering upon our riven writhing selves,
Besieging Heaven by trampling men to Hell!

We be blood-guilty! Lo, our hands are red!
Not one may blame the other in this sin!
But here—here in the white Silence of the Dawn,
Before the Womb of Time,
With bowed hearts all aflame and shame,
We face the birth-pangs of a world:
We hear the stifled cry of Nations all but born—
The wail of women ravished of their stunted brood!
We see the nakedness of Toil, the poverty of Wealth,
We know the Anarchy of Empire, and doleful Death
of Life!
And hearing, seeing, knowing all, we cry:

Save us, World-Spirit, from our lesser selves!
Grant us that war and hatred cease,
Reveal our souls in every race and hue!
Help us, O Human God, in this Thy Truce
To make Humanity divine!

—*W. E. Burghardt du Bois.*

Read at the Races Congress, London, July, 1911.

Anent the squib that recently appeared in the newspapers characterizing the summer as the "silly season," which has already called forth one editorial note in these columns, the *Boston Globe* asks, "Who designs the winter and spring fashions?" while the Chicago *Record-Herald* goes the *Globe* one better and asks, "Who designs fashions anyhow?" UNITY has been asking this question for a long time, but has not yet found an answer. Here is a question for scientific investigation. It is an academic problem, and our sociologists are "going farther and faring worse" when they leave this problem unstudied. When will the Universities begin to give attention to this important matter? When will they tell us who designs the fashions?

The Secretary of the *Race Congress* recently held in London, issues the following cardinal principles as having been warranted by the evidence and arguments of that Congress, which was scientific in its methods and composed of men of eminent scholarship:

1. It is not legitimate to argue from differences in physical characteristics to differences in mental characteristics.
2. Physical and mental characteristics of races are not permanent, nor are they modifiable only through long ages. On the contrary, they are capable of being profoundly modified in a few generations by changes in education, public sentiment and environment generally.
3. The status of a race at any particular time offers no index as to its innate or inherited capacities.

Commenting upon these principles, the *Record-Herald* remarks that they are intended for a small class of persons. It says: "Against vulgar prejudices scientific dicta are impotent." This may be true, but the victims of vulgar prejudices are very sensitive to public opinion; they don't like to be laughed at. Once the crowd suspects that it is making itself ridiculous, it will scurry for a place among the respectable. Let these principles be widely propagated, and when the young men and young women who are the victims of prejudices realize that they are unscientific and that they are self-convicted of ignorance, they will begin to revise their opinions.

"The two greatest forces for the advancement of civilization are the schoolmaster and good roads." This is a significant sentence from the prolific mind of Charles Sumner. Thanks to the great armies marshalled by Horace Mann, Francis Parker, Ella Flagg Young, and their fellows, the schoolmaster is having his effective inning in the United States, but good roads are still waiting for the adequate generalship that will make them the effective force in civilization that they ought to be. The energies of the United States have been poured into railroad-making and are

now in danger of being diverted into Utopian schemes of water-ways, so that the plain country road upon which men, women and children must travel afoot, on horseback, by wagon and automobile all the year around is sadly neglected. Bottomless mud for three months of the year and the dead pull of the sandy road the remaining nine, still constitute an incalculable drag, not only upon the economic life of the whole country, but upon the spiritual and social life of the great multitude of country dwellers that constitute, now as always, the hope of the country, the spiritual and intellectual as well as food resources of the nation. This makes "The Fourth International Good Roads Congress and Exposition" that is to be held in Chicago September 18 to October 1, 1911, to which we referred briefly in last week's issue, a convention that ought to appeal to the whole people with compelling power. This convention is to be held under the auspices of the National Good Roads Association, of which Arthur C. Jackson is President, the Illinois State Good Roads Association and the Chicago Good Roads Association. The "Programme of Days" is published, with the countries and states to be represented arranged alphabetically, thus: September 19 is set apart for twelve different countries and states, from Alabama to Connecticut. The next day reaches from Chili to Illinois. The last day for special local interests, September 28, reaches from Sweden to Wisconsin and Wyoming. September 29 is to be Telegate Day, September 30, Closing Day for final reports, etc. This is a convention whose chief interest is not for farmers and automobilists, but for preachers, statesmen and philosophers, who find here a high call challenging their profound attention. Let them heed the nvitation, note the work done, and report it in intelligible terms to the waiting world. Send for further particulars to Arthur C. Jackson, Hotel La Salle, Chicago.

Wisconsin, at least, has at last a live political issue, a question that calls for solution on its merits, unentangled with party interests and personalities,—the Woman Suffrage question. The indications are that the women of Wisconsin are profiting by the experiences of the past. It is not true in this case that agitators are disagreeable persons and that the advocates of reform are unattractive and uncongenial. The old reproach about "short-haired women" and "long-haired men," always a slander, has less truth at the foundation of it now than ever. The best answer to the most popular objection to woman's suffrage, namely, that it militates against the home and menaces the "lady-like" qualities in women, is made by pointing to the women themselves. The leaders in this campaign are gracious as well as rational, hospitable and domestic as well as public spirited and well informed. The women of Wisconsin have seized a strategic point in carrying their case to the Fair Grounds. Last week it was the privilege of the Senior Editor to take part in such a "joust" at an Inter-County Fair in Wisconsin. Miss Grim, a graduate of the University of Chicago, presented the Suffrage side. Mrs. Julia Kurtz, head of the Martha Washington Home in Milwaukee, a woman prominent in the humanities of her city and her state, spoke for the Anti-suffrage sentiment, the Editor of UNITY closing the discussion. The most conclusive point in his argument was the personality, accomplishments and influence of the speakers that preceded him. As a counter-attraction, a baseball game was going on in another part of the grounds and things were lively on the race-course, but here was an interested audience who listened and stayed through the program the whole hour and a half. In an adjoining tent the polls were open for a "yes" and "no" vote, all citizens over twenty-one, male and female, being eligible, and the result was four to one in favor of suffrage. This week at the Wisconsin State Fair held in Milwaukee, there is a "Woman's Day," with full program for morning and afternoon. At the morning session the Editor of UNITY will give a Memorial Address on "Julia Ward Howe, a Great American Leader, and Lessons Derived from Her Life." In the afternoon "Woman and the Home," "The Woman Who Works," "The Woman on the Farm," "Women and Newspapers," and "The Fine Art of Living," will be discussed by women who know what they are talking about. This agitation will at least give the men a new style of "stump speaking," and put political campaigns on a higher plane of culture and courtesy.

A Triumphant Ending

Tender and picturesque, pathetic and inspiring was the closing session of the Lithia Springs Chautauqua, held on Sunday evening, August 27. The ten-day session was a conspicuous success all the way along; local friends had guaranteed arrearages and Jasper Douthit rose to the occasion, knowing that it was to be the last under his management. The study classes were better attended than ever before; the attendance was flattering. On the last Saturday afternoon, William Jennings Bryan spoke to a solid mass of humanity that numbered in the neighborhood of three thousand. They were held in rapt attention for over two hours, while this preacher-politician, this "cleric of the political stump," discoursed of the world's progress in the three great directions of education, brotherhood and democratic government. His illustrations were drawn from the world-field, and many of them were pointed by the results of his own observation as a round-the-world traveller.

Sunday morning a Presbyterian minister, a whilom pastor of Shelbyville, preached a striking sermon from the text, "He telleth the stars by their names and healeth the broken in heart." In the afternoon the Editor of UNITY spoke to a large audience on "The Blessed Hunger."

Then came the closing session in the evening, always an interesting occasion at Lithia. But this contained an incident not in the program; indeed, the incident made the program. It had been well understood throughout the entire session that this was to be the last Chautauqua to be held under the Douthit administration. Plans had been well matured and had been efficiently advanced during the day by which a local organization in charge of the most efficient and public spirited citizens of Shelbyville and vicinity is to purchase the ground from Mr. Douthit and perpetuate the work. Our readers will be interested in this business proposition, but that will be another story. Early in the evening program the Conductor, Prof. Wetzel of Yale College, read the memorial which follows, the audience listening with profound sympathy, and at the close there were tears and smiles, and the session ended with an unanimous rising vote and the Chautauqua salute.

Meanwhile the surprised veteran was bent by other than the weight of well nigh fourscore years. There were parting words from all those who had taken part in the program, the Editor of UNITY among them. While rejoicing in the opportunity to speak for the constituents of Lithia Springs, the old friend and schoolmate threw his coercive arms about him and said, "Jones, you must speak for me, I cannot attempt it." And so it was given to the Editor of UNITY to voice the thanks of the man who had been silenced by this unexpected appreciation; the man who for forty years has stood by his guns in that section of Illinois, championing the unpopular side of almost every current issue; the man who had aroused unmeasured opposition on many lines and provoked ridicule and contempt, but who has conquered them by his persistency and his fidelity. It was peace and love and fellowship now, and the Editor ventured the opinion that the brave backers of Jasper Douthit in times past, James Freeman Clarke, Edward Everett Hale, Henry Foote, Dr. Bellows, Dr. Eliot, Dr. Hayward and the rest, were they there would join in the glad Hosannahs, perchance from some higher vantage ground were then rejoicing.

But the testimonial itself tells the story and so we gladly yield the space in our editorial column to it.

Mr. Douthit has fought a good fight, he has earned a rest, and we reiterate the opinion expressed annually in these columns that the Lithia Springs Chautauqua has been a work that has justified itself, a work that cannot die, a work that in one way or another will be perpetuated.

Jasper Douthit may well yield the responsibility and the labor into younger hands which he, more than any one else, has trained for the task. We rejoice in the great work he has done and in the prospects of a continuation of the same. There are many UNITY readers who would like to add their signatures to the host of friends on the ground and in the neighborhood who begged the privilege of affixing their signatures after the resolutions were adopted. As it is, they send their greetings across the distance and join in the farewell song, "God be With You Till We Meet Again." Here is the testimonial, every word of which is merited:

We, the attendants and participators in the Twentieth Annual Session of the Lithia Springs Chautauqua, desire at this closing session to put on record our appreciation and sense of gratitude to the Rev. Jasper L. Douthit, the founder and director of this institution, which was conceived in faith and sustained by self-denial and a devotion that has brought it to its present stage of high usefulness and great welcome to an ever-widening community. Our friend and brother has fought the good fight and deserves and receives from his neighbors and brothers and sisters in the flesh this welcome: "Well done, thou good and faithful servant, enter thou into thy reward;" and we believe that the same benediction awaits him from the Lord of the harvest.

He has met difficulties and overcome them, provocations and overruled them, discouragements and survived them. He has made mistakes, as all high adventurers must, and he has lived to correct them and atone for them by more strenuous effort. Born and bred in this community, his long life has been spent in the interest of intangible verities and spiritual realities. He has battled with ignorance, intemperance, bigotry, and the things that divide and embitter, and now at the close of his twenty years of Chautauqua ministry he leaves here a united, loving, harmonious work where the differences and antagonisms are forgotten in the joy of the things that unite, that make for good citizenship, a gracious community and redeeming religion.

We wish further to assure him that in laying down this Chautauqua burden which he has carried so long, and entering, we hope, on the well deserved rest, we pledge him to continue the work, preserve and increase the faith and fellowship that have made Lithia Springs blessed to many. We bid good bye to Jasper Douthit as director of the Lithia Springs Chautauqua, only to welcome him to a continued residence as a citizen, fellow-worker and brother in the Lord, that will continue until the Lord of the harvest ordains the benignant release from the trammels of flesh into the perpetual joy of life eternal.

HAD I THE GRACE

Had I the grace to win the grace
  Of some old man complete in lore,
My face would worship at his face,
  Like childhood seated on the floor.

Had I the grace to win the grace
  Of childhood, loving, shy, apart,
The child should find a nearer place,
  And teach me, resting on my heart.

Had I the grace to win the grace
  Of maiden living all above,
My soul would trample down the base,
  That she might have a man to love.

A grace I have no grace to win
  Knocks now at my half-open door:
Ah, Lord of glory, come thou in,
  Thy grace divine is all and more.

—*George McDonald.*

THE PULPIT

Extracts From the Report of the Unitarian Commission on the Church and the Social Question

RESOLUTION CONSTITUTING THE COMMISSION.

WHEREAS, it is to-day universally conceded that a real and intimate relation exists between the church, or churches, and all works of philanthropy and social reform, and

WHEREAS, in the growing complexity of modern life, it is increasingly difficult to determine how the church, or churches, shall manifest a recognition of this relationship, and act thereon; therefore,

Be it Resolved, That the President of this Association, through its Social Service Department, be and hereby is requested to appoint, as soon as convenient, a Commission of fifteen members, comprising both ministers and laymen, and including representatives of all sharply defined points of view, to be known as the "Unitarian Commission on the Church and Social Question," which Commission shall be charged with the task of defining specifically the contribution which the churches, both individually and in their collective capacity, can and should make to the work of social progress and reform.

THE REPORT.

The modern conception of the function of the church, so far as its relations to society are concerned, is that it is one of service. The primary social obligation of the church is to serve the common good. It may not identify itself with the purposes and aims of any one class, but should have sympathy with all classes; it is not to stand for the poor against the rich, nor for the rich against the poor, but its interests are to be as wide as humanity. Wherever there is need or suffering or wrong or injustice, there is opportunity for the church to render useful service; and opportunity carries with it a responsibility to act which cannot be shirked nor evaded.

This principle applies with particular force at the present moment, when there is such a marked degree of social unrest, and such a strong movement towards civic and political righteousness. We recognize that the teaching of the churches has been in no small measure responsible for this movement, and that our social problems exist largely because of the influence of Christian principles and hopes. The Unitarian churches in particular have always declared that religion is not the acceptance of a creed nor the observance of a form, but a life of service and good-will. Thy have pleaded for the application of religious principles to practical affairs, and they have been pre-eminent in promoting philanthropies and reforms. The obligation to continue and enlarge these endeavors is clear and positive. As the exemplars of a religion of every-day life, and as the prophets of democratic idealism, the Unitarian churches must resolutely meet and use the new occasions that now teach new duties.

The social service which the churches can render, either as organizations or through their members, is of three kinds: (1) The relief of suffering; (2) The prevention of poverty, disease, crime, and industrial warfare; and (3) the promotion of constructive social reform.

Relief work is the most common form of social effort, but, while very necessary, at the best it is only palliative. It can do little or nothing to check suffering and distress at their sources. Preventive work strives to do this, to prevent misfortune and evil, or, if this is impossible, at least to limit their extent and influence in the community. Constructive social reform endeavors to eliminate whatever works injury and wrong to the body politic and to establish equal rights and equal justice.

Bearing these principles in mind, the Commission makes the following recommendations:

I. TO MINISTERS.

The minister is naturally the leader of his church, and the attitude which the church may take towards the problems of society will depend in large measure upon him. So far as he can, therefore, he should acquaint himself with the facts of the social question. In any public utterance on his part, knowledge of facts and accuracy of statement are of the utmost importance.

He should strive to know the social and industrial conditions, the educational and philanthropic agencies, the civic needs, of the community in which he lives. He should make the acquaintance of the officers of the government, the political and labor leaders, the heads of public institutions, and the active workers for social betterment. He should give as much time to public service as he can spare from his own work.

Armed with a general knowledge of the ethics of the social question and a thorough, personal acquaintance with the conditions and needs of his own community, he should endeavor to direct intelligently the social activities of his congregation. He should get his people to work on the boards and committees of the local charities, and interest them in the larger measures of preventive and constructive philanthropy.

By intelligent, discreet, and affirmative speech, by personal activity, and by assiduity in arousing the interest and securing the co-operation of his own parish and of the community at large, he should endeavor to promote the consideration of those special reforms and movements for social betterment which are commended to the interest of the churches in Section VII of this report.

II. TO LOCAL CHURCHES.

Each Unitarian church should establish connection with the non-sectarian philanthropies of the town or city by means of a Social Service Committee. This committee should include all members of the church who are giving any kind of personal service through societies and institutions. It should be one of the standing committees of the parish, and should make a report at the annual parish meeting.

Wherever there is opportunity, a church should affiliate closely with the Charity Organization Society or Associated Charities of the town or city. Its members should serve upon committees, act

as friendly visitors, and in every way seek to enlist interest and co-operation.

In extension of this principle of co-operation, the church may well become a member, preferably a life member, of the general and national organizations for social welfare and civic reform which command general confidence.

The church may show its interest in social questions by promoting and maintaining public meetings for the free and open discussion of the ethics of the social order and the problems of society. Such meetings may conveniently be held on Sunday evenings, while the Sunday morning services may continue to be devoted to the purposes of public worship, religious education, and spiritual enlightenment. This arrangement disposes of the objection often raised against the introduction of these subjects into the Sunday morning service, and also of the charge that the church is unwilling or afraid to discuss social questions.

In the Sunday-school for the children, and in study classes for older members of the congregation, place should be found for the systematic study and discussion of social questions.

A church can render valuable service by making, in co-operation with other denominations, a thorough social survey of the community in which it is established. This investigation will serve as a starting point for movements making for the public welfare, such as improved sanitation, housing reform, the provision of helpful sports and recreation, the control of intemperance, better municipal government, etc. Such efforts, however begun, deserve the cordial support of the churches.

The church in its study classes and in its public meetings should pay especial regard to the larger aspects of the social question, such as the ethics of taxation, the immigration problem, and particularly to the different phases of the industrial situation. Unemployment, child and woman labor, the methods and morals of trade unionism, industrial accidents and insurance, and the ways of adjusting differences beween employer and employed are subjects which call for close and sympathetic attention, to the end that there may come a better understanding between the church and workingmen, that wrong may be righted and justice be established.

In the conduct of their work of social service the churches should make larger use of the Department of Social and Public Service of the American Unitarian Association, and avail themselves of the counsel, resources, and experience of the Department in recommending reading, arranging for public gatherings, educating the public conscience, promoting the establishment of needed institutions, and arousing interest in desirable reforms.

Wherever possible a church should employ the services of a parish assistant to have direction of the social and educational activities of the parish, to co-operate with the minister in these departments of his work, and to act as the secretary and executive officer of the Social Service Committee. The members of the church should be alert to discover young men and women whose tastes and aptitudes fit them for such employment, and, whenever necessary, to provide for their training at the Tuckerman School or some other school for social workers.

To the churches in country communities we recommend an earnest and patient effort to make the church the community centre in which every interest of the people, material, intellectual, and spiritual, shall have sympathetic attention. To this end we recommend (1) the federation of country churches and close co-operation with all the serviceable institutions of the community; (2) the promotion of village improvement, public hygiene, and intelligent recreation; (3) the encouragement of scientific forestry, and intensive and co-operative farm life; (4) the reconstruction of country schools by co-operation, transportation of pupils, and the centralizing of educational opportunities.

III. TO THEOLOGICAL SCHOOLS.

In the education and training of ministers larger attention should be given to the study of political economy and sociology in their ethical aspects. Place should be made for special lectures by men and women whose personal knowledge of the problems of charity and correction, of contructive reform, and of different phases of the industrial problem gives them authority to speak.

Students should have, wherever possible, a year's residence in some social centre, like South End House, in Boston, or Hull House, in Chicago, where they may get a first-hand acquaintance with the problems of poverty and industrialism, and where they may be trained to deal practically with the questions which they will meet in parochial administration.

IV. GENERAL RECOMMENDATIONS.

The Unitarian churches, in their social service meetings, their citizenship classes, their local and national conferences, are urged to the free and fearless consideration of such questions as the following:

The abatement of poverty, so far as poverty depends upon an unjust wage, industrial accidents, bad housing, unsanitary living conditions, preventable disease, and defective or misdirected education.

The hopes and aims of labor organizations.

The principles of conciliation and arbitration in industrial dissensions.

The abolition of child labor in industrial pursuits.

The regulation of the conditions of toil for women.

The gradual and reasonable reduction of the hours of labor.

The merits of the Socialist propaganda.

Reform in the methods of taxation.

The ways and means of improving the conditions of municipal government.

The effective control of public utilities and the removal of special privileges.

The extension of the merit system in all departments of government—municipal, state, and national—and the progressive application of the principles of Civil Service Reform.

The revision of court procedure so as to provide for speedier trial of cases, less frequent opportunity for appeal, reduced cost of litigation, and more equal justice for rich and poor.

The duties of good citizenship.

Prison reform and the treatment of the delinquent and the criminal, so as to provide, not merely for suitable restraint, but also for industrial training and the upbuilding of self-respect and self-support.

The provision of playgrounds for children and of means of intelligent recreation for all the people.

The control of preventable diseases.

The wise conservation and use of natural resources.

The just regulation of the liquor traffic.

The need of moral education in the home.

The requirements of vocational and industrial education.

The cultivation of a public opinion which shall recognize exceptional wealth, talents, and powers as trusts held for the common good.

The promotion of justice and brotherhood in the relations of the different races in this country and throughout the world.

The establishment of peace and justice between nations and the application to constructive purposes and to social welfare of a great portion of the resources which are now devoted to burdensome and menacing armaments.

Henry Abrahams,
Frederick Almy,
John Graham Brooks,
William H. Carruth,
Elmer S. Forbes,
Alexander Johnson,
Edwin D. Mead,
Thomas M. Osborne,
Francis G. Peabody,
Hayes Robbins.

Post-Mortem Use of Wealth

Under the above title G. P. Putnam's Sons have put out a little book whose purpose is to suggest certain guiding principles in the disposition of estates, both large and small, during life and after death.

The volume is divided into two parts, the first presenting the legal point of view and the second the ethical. Daniel S. Remson, of the New York bar, a recognized authority on the subject, is the author of the first section. In a number of brief and suggestive chapters he deals with the uses of wealth, the transmission of property, the selection of executors and trustees, the insurance of wills, and many other related questions. The pleasure and the duty of planning for the good of future generations in disposing of one's property is brought out strongly and wisely.

The second section deals with the principles which should govern the making of bequests for philanthropic purposes, the ethical obligations of testators, the moral justification of an inheritance tax, and other related subjects. The chapters in this part of the book are written by Felix Adler, Chas. F. Aked, James J. Fox, David H. Greer, Newell Dwight Hillis, F. D. Mendes, H. W. Warren, and David G. Wylie.

This book should find many readers. It is a much needed contribution to the study of a subject which in this country has been left too largely to chance and impulse in the past. O. C. HELMING.

University Congregational Church, Chicago, Ill.

A New Book of Hymns and Services by Doctor Hosmer and Doctor Gannett*

AN APPRECIATION

Probably no kind of book ever exercises so silent and unnoticed, and at the same time so powerful and so spiritually uplifting an influence upon a church or a body of churches, as a good hymn book. The influence is increased and deepened if the hymns are accompanied with a collection of noble "services." It may well be regarded, therefore, as an event of importance by all liberal churches, that the new Hymn and Service Book which many of us have been awaiting eagerly for some years from the combined labors of Dr. Frederick L. Hosmer and Dr. W. C. Gannett, is at last finished and ready for the public.

I call it new because, although it appears as a revised and enlarged edition of a book published thirty years ago, the revision is so thorough and the additions are so extensive and so important that it may well be thought of as essentially a new book. As a fact, of its 335 hymns 148 are new to this revision, and of its 115 tunes 73 are new; while, of the "service book" part of the volume, fully three-quarters is new.

I have just gone through the book with much care,—hymns, services and music,—and I am so much impressed with its excellence, with its unique character, and with the fact that in certain particulars it is, as I think, a distinct advance upon any book of hymns and services for congregational worship ever before produced in this country or England, that I want to do what I can to call the attention of our ministers and churches to it, not merely in a general way but somewhat in detail.

In the different churches of which I have been pastor I have used all the more important Unitarian hymn books published in this country within the past generation; and for a year in London, England, I used the excellent Essex Hall Hymnal. I do not hesitate to say that, among them all, the one which I found distinctly the most satisfactory, on the whole, and after a trial of more than twelve years, was the early and smaller Unity Hymns and Chorals, from which the present book of the same name has been developed.

Both the hymns and the tunes in that earlier collection were possibly somewhat too limited in number to afford quite the variety desirable in continuous church use; and yet this was surprisingly little felt either by minister or congregation, because the book contained no rubbish; it was thoroughly modern; it was available for use in every part; that is, every hymn was of a high literary and spiritual quality and abreast of the best religious thought of today; and every tune was one of tried and tested value. I think I should have felt no serious want if I had continued to use the book a dozen years longer; for most ministers find, as do most congregations, that, no matter how large a hymn book may be, the number of hymns actually made use of is small, while the number of tunes that a congregation ever gets sufficiently familiar with to sing with heartiness and joy, and there-

*Unity Hymns and Chorals. Compiled by F. L. Hosmer and W. C. Gannett. Pp. 181; cloth; 50c, net; mailed, 60c; 50 copies or more to one address, 45c each. Unity Publishing Co., Abraham Lincoln Centre, Chicago, Ill.

fore with profit, is smaller still.

But if the earlier "Unity Hymns and Chorals" was possibly defective in having too limited a content, the defect is now remedied. The present volume seems to me to contain as many hymns and as many tunes as any church will ever use, while the quality certainly is not lower than that found in the earlier work; and, at the same time, the book still possesses the very great merit that it has been kept small,—small enough not to be cumbersome, and to be within the reach of all our churches, even the poorest.

Some of the excellencies of the new volume, to my mind, are the following:

1. As just stated, it is moderate in size and low in price.

2. The type used is clear and open, the paper is excellent, and the binding is plain, simple, strong, and in thoroughly good taste.

3. The book is well provided with Tables of Contents (grouped by subjects—an important matter) and with Indexes. Under the latter head we have (as every intelligent user will rejoice to see) indexes of Subjects of Hymns, First Lines of Hymns, Authors and Translators, Tunes alphabetically arranged, and Tunes metrically arranged; and, in the Service Book Part, indexes not less complete.

4. The book retains the divided page of the earlier publication. At first sight this may seem to some an objection. But the test of experience is distinctly in its favor. The only thing that can be said against it is that it is unusual; but it has the very great advantage that it enables any hymn and any desired tune to be brought instantly together. It is a defect in all hymn books made in the ordinary way (with uncut pages) that the connections of hymns and tunes arranged by the compiler are more or less objectionable to many persons; while they please some, they are sure not to please all. Every person has his favorite hymns, which he wishes always to sing to certain tunes and to no others; and when he finds other tunes set to them in any hymn collection, it seems to him a mistake, a defect in the book. Thus every hymn book printed with whole instead of divided pages is imperfect, in that it does not bring to each user with certainty the connection that he wants between hymns and tunes. This defect is entirely removed when the page is cut, as in the present volume. This device of the cut page enables any combination of hymn and tune that may be desired to be made at once.

5. The characteristics of the book thus far noticed are mechanical and external; let me turn now to internal qualities. The compilers of these hymns describe them well as "reflecting the religious feelings underlying what is called the Liberal Faith,—feelings of moral longing and consecration; of dependence on the One in All; of child-like trust in the Eternal Goodness; of happy thankfulness for life; of warm communion between man and man in brotherhood, and between the child-soul and the indwelling Father-Soul."

The hymns in the book are grouped into eight parts or divisions.

Parts I and II may be noticed together. They are entitled respectively, "The One in All" and "Worship," and comprise seventy-four hymns of aspiration, adoration, reverence, praise, and of the soul's deep sense of God as manifested in nature, in man, and in the on-goings of the ages. Most are old; but some, and some of great excellence, are new. They are truly hymns of all the Christian centuries and of all branches of the Christian church; and yet they are noticeable for the large proportion contributed by our own time, and especially by poets of the liberal faith. One cannot read far without being convinced, if he was not before, that religion is not declining, that inspiration is not of the past alone, that never was there deeper piety in human hearts than now, and never was it finding nobler expression in poem and song.

Sometimes liberal religion is criticised as superficial, as lacking in moral power, as wanting in spirituality. A good answer is found in these great hymns, so many of them written by Unitarians,—hymns which so take hold of all that is loftiest, most commanding and most sweet in the thought of God, and which so unlock the fountains of all noblest feeling in the deeps of the human soul! A shallow faith never writes great hymns like these.

Parts III and IV may also be spoken of together. At their head stand the words, "Duty," "Love" and "Service." We find here eighty-one hymns, inspired by the thought, which begins to loom so large in our time, of man's relation to man as a brother. This side of religion has been relatively weak in the hymnology of the past; but it is greatly strengthening in that which is making its appearance today; and in no hymn book that I have seen does it find better or stronger expression than here.

It is noticeable that in this connection, under the head of "Service," our compilers give us a group of very striking hymns, mostly from liberal pens, on "the heroic life," bringing out strongly the thought that today splendid new fields for heroisms are opening everywhere,—heroisms of service, of self-sacrifice, of duty, and of love,—heroisms which make alive, in place of the old heroisms which destroyed.

In this immediate connection also we are given a fine group of hymns about Jesus. This may surprise some; but why should it? Is it not true to fact to assign Jesus a place among the world's great moral and spiritual heroes? among its dauntless prophet souls? among its martyrs to duty and love and human service?

Part V comprises fifty-nine "Hymns of Trust,—trust in God amidst the "mystery" of things, in life's "daily needs," in "trials," in "sufferings" and in "death." Hymns of greater tenderness, or more full of comfort, hope and strength, it would be hard to conceive. Nearly all the old hymns of the heart, which we have long known and loved, are here, and with them not a few others now published for the first time, but for the most part so good that in a few years we shall be certain to love them as well as the old.

Quite worthy of notice are the dozen or so hymns of comfort in sorrow, consolation in bereavement, triumph over death, and trust in God's eternal love and care, with which this section of the book ends. They seem to me the very best hymns of this character of which I have any knowledge. One turns away from singing or reading them feeling more deeply than ever, concerning the liberal faith, that, whatever it may do or fail to do for men in life, at least in death it speaks the supreme word of comfort and strength.

Part VI is in a sense supplementary to Part V; in-

deed the two might easily be merged. It contains thirty-eight hymns of "Communion," "Peace," "Thankfulness" and "Joy in God." The word placed at the head of the group is "Blessedness." It is the true word; for in these hymns we have perhaps the most perfect expression that the book contains of that supreme blessedness of the soul which is found only in the sense of perfect harmony with the Divine Will and perfect union with the Infinite Life. I am tempted to quote many hymns here,—Alice Freeman Palmer's,

"How sweet and silent is the place,
My God, alone with Thee!"

Jones Very's

"Father, Thy wonders do not singly stand,"

John W. Chadwick's

"O, Love Divine, of all that is
The sweetest and the best,"

Anna L. Waring's

"My heart is resting, O my God!
I will give thanks and sing;"

John Burroughs'

"Serene I fold my hands and wait,
Nor care for wind or tide or sea;"

and Hosmer's

"O Name, all other names above,
What art Thou not to me!"

I know not where to stop. It ought to be noticed that, partly here and partly in a later section of the book, we are given some particularly good hymns of thanksgiving, which supply what has been a real lack in all of our hymn collections.

Part VII. Probably no section of the book is more fresh and distinctive than this, which comprises twenty-eight hymns, voicing "The Good to Be," or the splendid optimism of the liberal faith which believes that "through the ages one increasing purpose runs;" which sees God in his world, forever turning seeming evil into good, and good to better and best; which looks not to the past but to the future for its Eden. Here we find not only such old favorites as Whittier's

"O sometimes gleams upon my sight,"

Samuel Johnson's

"City of God, how broad, how fair,"

and Eliza T. Clapp's

"All before us lies the way,
Give the past unto the wind,"

but a number of excellent new hymns. Perhaps the most stirring of these is Gannett's "Crowning Day,"—

"The morning hangs its signal
Upon the mountain's crest."

This really splendid religious lyric, with its ringing chorus, ought to become popular everywhere, especially with young people. We are glad to see here John A. Symonds' prophetic lines:

"These things shall be! A loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes."

Felix Adler's poem, "The City of Light," is shortened into a fine hymn. Milton's trumpet peal is here:

"The Lord will come and not be slow,"

also Lowell's strong lines,

"The Ages one great minster seem,
That throbs with praise and prayer."

In this connection Mr. Hosmer gives us seven hymns, all well up toward the high level of his best. Perhaps the most striking is entitled, "Forward Through the Ages"; it has a stirring refrain.

Part VIII. The last forty hymns of the book have to do with the Seasons of the Year, Festivals and Anniversaries.

The religious emotions naturally awakened by the new life of the spring, the beauty of summer, the splendor of autumn and the "winter glory" are in no other hymnal of my knowledge quite so nobly and sweetly sung as here.

Christmas and Easter are festivals loved by nearly everybody today, and not least by Unitarians. To us, however, they have a somewhat different meaning from that given to them by most other Christians, though we would not be willing to admit that they have lost in human interest to us, or in depth of spiritual significance. It is true that because of our different thought regarding the miraculous birth and the physical resurrection of Jesus, we are unable to use many Christmas and Easter hymns which other churches employ. Nevertheless we have no lack of Christmas hymns, as this book shows; indeed, as a matter of historic fact, Unitarian writers have produced a surprisingly large number of the very finest hymns under this head to be found in the language, conspicuous among them being Longfellow's

"I heard the bells on Christmas day,"

Lowell's

"What means this glory 'round our feet?"

and those supreme two by Dr. E. H. Sears,

"Calm on the listening ear of night,
Come heaven's melodious strains,"

and

"It came upon the midnight clear,
That glorious song of old."

As to Easter hymns, on the other hand, we have had something of a dearth, at least a dearth of such as express the full breadth and depth of the "resurrection" thought (or the "new life" thought) as Unitarians understand it, without entanglement with belief in the miraculousness and the materialism of a bodily resurrection. But this dearth is showing signs of passing away. In the present book we are given four entirely satisfactory Easter hymns. We need more still; but here we have at least a very good beginning.

Hitherto we have had few, if any, satisfactory christening hymns; but in this book Mr. Hosmer gives us three which are excellent. We are also better furnished here than we have ever been before with hymns for the ordination of ministers, the dedication of churches, church anniversaries and religious conferences. Not least in importance, we are furnished here with a group of really noble and thoroughly satisfactory "hymns of patriotism," for use on civic and public occasions, national anniversaries, and the like. Heretofore the hymn books of all churches and denominations, our own included, have been sadly deficient in this respect. But the want is now made good. Six hymns (four new and one in part new) are given us here which are really worthy of the twentieth century and of our Christian civilization; which exalt, not war or anything suggestive of war, but peace and human brotherhood; and which praise, not mere power, or material prosperity, or material greatness, but the things which make for justice, enlightenment, moral growth, manhood and womanhood, and national righteousness.

Who wrote the 335 hymns in this book? We have already found that the writers are of many ages, lands and faiths. This is as it ought to be; for, as the Jewish Psalter (the book of Psalms in the Old Testament)

represents the best piety of six or seven centuries of Hebrew history, so a Christian hymnal of today should represent, as far as possible, the noblest piety of all the Christian centuries.

The names of 140 of the writers of these hymns are known and given. They afford us some surprises. Perhaps our first surprise is to find such great historic names in English Protestant hymnology as Charles Wesley and Isaac Watts represented here by only nine and four hymns respectively. But the reasons why are not hard to discover. First, notwithstanding the fame of these writers, we see that, judged of by the standards of today, the literary quality of their hymns is not high. Second, and still more important, we see that the spiritual content of many, if not of most, is marred by association with theological ideas that are passing away. Watts and Wesley voiced impressively the piety of Protestant England in their own age; but only imperfectly do they voice the piety of our age, or of the world in all ages. The great and enduring hymns (which this book has essayed to gather together), are such as speak, not for the local, but for the universal, human heart.

We are not surprised to find in the book a large number of hymns from Whittier (twenty-five in all), for it is coming to be generally recognized that no modern writer represents a deeper, a sweeter, or a less local or less sectarian piety than the Quaker poet. The very largest number (thirty-two) is from Mr. Hosmer. This may surprise some persons outside of our own household of faith; but Unitarians it will not surprise, for they have not failed to observe how, quietly but steadily, for more than thirty years, hymns from his pen, of the most perfect literary art and of the very richest spiritual thought and feeling, have been creeping one by one into our own hymn books, and from them slowly but surely making their way to those of other churches. Mr. Gannett tells of his colleague's reluctance to admit so many compositions of his own into these pages. But to have excluded any would have been a serious loss. Following next after Hosmer and Whittier in point of numbers, appear Samuel Longfellow with seventeen hymns, Chadwick with fifteen, and Gannett with twelve; and it need hardly be added that the quality of all is of the very highest.

Unitarians are sometimes debarred from the fellowship of other churches; but it is some compensation to know that their hymns are more and more being sung by the devout souls of every religious communion.

Only very brief mention has yet been made of one important section of the book before us, namely, the Services. This part gives evidence of having been prepared with the same care as the hymn portion, and seems to me not less excellent. Congregational and independent churches like ours do not take very readily to liturgies; and yet there are indications of a growing feeling among us that our public worship might be made warmer and richer, less a thing apart, formal, and for the minister alone, more a thing for all, and therefore more interesting and helpful to all, if we had in all our churches a short, very simple, and really noble liturgy or "service," including responsive readings and a brief common prayer. Many attempts have been made to give us such a "service," some of them with a considerable degree of success. In this book we have another attempt. What shall we say of it? My examination gives me considerable confidence that we have here a nearer approach to what a majority of our churches want, than we have ever had before. It is simple, it is brief, it is impressive; the scripture passages employed are the very choicest; the prayers, not too long, are in the highest degree tender, devout, and human; its employment of music, in the form of very brief choral responses, is a feature which commends itself where it has been tried. No church need use all the liturgical material provided here, unless it chooses; in other words, it may make its service longer or shorter at its pleasure. The material furnished is as follows:

I. "Opening Services," five in number.

II. "Choral Responses," fourteen in number.

III. "Litanies of Thanksgiving," three in number.

IV. "Prayers," thirty-two in number, for use in the church, the Sunday-school, or the home.

V. "Benedictions," eight in number.

VI. "Choral Sentences," including three "calls to worship," four "responses after prayer," two musical settings of the Lord's prayer, five "glorias," etc. Thus we see how rich and varied, and yet how simple and easily adaptable to various needs, this liturgical material is.

While this book of hymns and services is primarily for us as Unitarians, because it voices so perfectly the faith dear to our hearts, it is not for us alone. It can hardly fail, I am convinced, to find a considerable and steadily growing use among religious liberals of every name. Why? First, because of its exceptionally high literary quality; second, and still more important, because it is so deeply and nobly ethical and spiritual, and therefore so wholly unsectarian. If anything can ever create real unity in Christendom, it will be the growth of such a living and undogmatic faith, such a religion of the universal heart of man, as finds voice in these fine liturgies and hymns.

J. T. SUNDERLAND.

From Our Foreign Correspondent

It is a novel and not a pleasant sensation to be detained in a cholera-stricken city. The sight of the sulphur and chloride of lime at every corner, the odor of carbolic acid in the heated air, the soldiers guarding certain places from the passers-by, and the general air of depression among all classes does unconsciously produce an effect upon even the healthiest mind. I myself was a little unnerved by the sight of three funerals passing in rapid succession while I waited at a corner. One can never tell, however, how different people will be affected, and when I said to my friend, an Italian lady, that I was a little moved and that I could understand the effect upon an ignorant people, she replied, "Probably if an Italian had seen the same sight he would have considered it a piece of luck and would play the number three in the lottery for his diversion and consolation." We foreigners often find fault with the authorities, and for the apparently concerted action of the newspapers in concealing the actual condition of health from the general public, but there is much to be said in favor of such a course when one considers the excitable character of the ignorant classes, and those of us who really wish to know the condition can always ascertain the facts from our consuls.

There seems to be little danger to anyone who will observe the precaution of eating only cooked food, avoiding fish, and using either bottled or boiled water. At present the health authorities are battling bravely with the disease in every city where it has appeared. Indeed, there is a probability that many cases which are not cholera are treated as such, in order to educate the masses regarding preventive measures.

* * * * *

After an unwelcome detention of nearly three weeks, we were happy to drive away one morning to the beautiful fields of Tuscany and to see the sail boats gliding through the waving billows of grain,—a sight for which I was not prepared and which for a time made me feel that perhaps the fever had produced a permanent twist in my brain, until I discovered that these fields were all intersected with canals, which had formerly been used to convey produce to the seaports and are now used for the same purpose to a limited extent. But each year the number is lessening and I felt myself very fortunate to have caught this glimpse of what will soon pass into history.

Passing slowly on, we soon came in sight of the wonderful pine forests which cover many square miles of ground. There we stopped to refresh ourselves and joined a group of brightly-dressed young women who were cooking their noon meal in the shade. It seemed like a huge gypsy camp, except that their clean, wholesome appearance differed from that of the nomads. These hundreds of young women are employed in the gathering of the pine cones, which, by the way, require four years on the trees for maturing,—spreading and turning them in the sun until the nuts are ready to be shaken down, when they are shipped in large numbers to other countries. This property belongs to the king and I am told that the revenue derived from the sale of cones is donated to the support of the agricultural colleges in this province. This is no small amount, for the huge cones are sold for a penny apiece to be used for fuel.

Another day of slow driving, stopping whenever we wished to take photographs, brought us to a quaint village on a hillside far from the line of travel, a place which has been found by a few artists, as was proved by the children coming to meet us and offering to tell us where we would find the most picturesque spots if we wished to take photographs.

We entered the homes of a number of people and found them everywhere clean and in order. We wondered at the absence of women, as there seemed to be only a few very old ones, but there were many young men and little children. We were told that we had come on a market day, which occurs three times a week, when the women gather up the best produce from this rich farming country and carry the heavy loads in huge baskets on their heads to be sold in the nearest town, while the men remain at home on these days, cooking the meals and caring for the families. I asked why the order was not reversed, and how it originated, and was told that it was a custom of this particular village which no one would think of changing, and no one knew how it originated. Everyone seemed contented and while the place seemed lacking in comforts to us, we found no beggars.

On emerging from the by-path which led to this little village we were passed by a great many automobiles, but not once did we envy their passengers. At the end of our trip we had no gay posters on the sides of our luggage to indicate the number of fashionable hotels at which we had stopped, for our place of refreshment was usually some obscure little inn in a village like the one just described, where the wife of the proprietor would sit near us in friendly fashion and tell us of her interests and ask us about ours. Finally, however, we reached Pisa, a city which the guide books describe most minutely in every respect except the one which proved of greatest interest to me.

It was my good fortune to meet the soldier, philologist, and archaeologist, General Cipriani, a man of advanced years, but whose mind and interests are as clear on these subjects as they were in his youth. Through him my attention was drawn to the curious arches of a large number of palaces in Pisa. These palaces are constructed with arches best described as Gothic, and are from sixty to eighty feet in height. They are built of a stone not at present found in the vicinity of Pisa, and above the arches there is a structure of the same stone which contains living apartments, whilst the space below the arch is divided into two or three planes which may have been open on every side, resembling enormous loggias, and which have all been filled in at a later period with a different architecture and a different material, and have been changed into dwelling places for the people. About forty years ago General Cipriani drew the attention of others to this curious architecture, particularly when an inundation of the Arno caused the plaster of many houses to fall off and showed this unique structure to be very common on both sides of the city. His theory is that the history of Pisa goes back to a period antedating the Roman times and that this construction was a magnificent example of the "Pfahlbauten," or prehistoric structures found on the lakes and in swampy districts and which are generally smaller in size and constructed in wood, while Pisa was magnificent in structure and all made in stone. The first three structures must have been used for boats and cattle and generally for commerce. In recent years Mr. Bellini and the Honorable Gosconelli and others formed a society for the study of archaeology in Pisa, and houses in which this curious construction has been found under the plaster have been left partly uncovered, so that now it is easy to see how common the construction is. One corner of the royal palace has been entirely restored since removing the plaster, and a most interesting example of corner construction can now be seen. The guide books which I have seen pay no attention to the subject, though arches of such a size are surely worthy of mention and, in mass, are quite as spectacular and unique as the leaning tower. General Cipriani says that the books on archaeology, even the exhaustive German ones, do not discuss the subject. Early medieval chronicles mention Pisa as a city of towers, and much of the architecture, which rests on massive framework, is of such early date that it becomes difficult to attribute the arches themselves to the Gothic period. So far as is known, this form of building is not found in any other Italian city. General Cipriani modestly refrains from giving his theory as final, but always expresses the desire that some younger man should take up the task and study the subject exhaustively.

To my mind anyone who has already been in Pisa and has spent time on the leaning tower and the Campo Santo should be grateful to find an added interest in these arches.

Pisa, July 20, 1911. JESSIE E. SHEARS.

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THE FIELD

"The World is my Country, to do good is my Religion."

THE PROMOTION OF INTERNATIONAL PEACE

No one can doubt that the recent foundation of the Carnegie Endowment for International Peace in Washington was timely and opportune. Without any desire to exaggerate either the immediate or the ultimate effect of a disturbance of the world's peace upon life and treasure in these days of vast armies and of destructive weapons, no one can contemplate a war between great nations without feelings of the deepest anxiety for the welfare of the whole race. The world is today bound together by ties of the closest character, and injury to any part of its organism affects the vitality of the whole. The welfare of a manufacturing nation is governed by the ability of other lands to produce the food and the raw materials it desires to purchase with its manufactures. The well-being of an agricultural state is affected by the capacity of other lands to manufacture the goods it wishes to purchase with its food productions. The progress of a young country is controlled by the amount of capitl which the older nations can supply to it, and the prosperity of the lending countries is governed by their ability to provide the supplies of new capital which the young countries need to produce food and raw material. A breach of the peace and the vast destruction of life and of treasure which ensues interferes with the production of those things upon which the welfare of every nation depends.

War destroys the wealth which is needed to extend both the food supplies and the manufactures of the world and it destroys the capital which is especially essential to the maintainance of the welfare of the older lands with dense populations dependent upon the world's surplus supplies of food and raw materials.

It is the consciousness of the injury to every country and race of an outbreak of hostilities that has led to the active promotion of the world's peace both by the Government and by the people of the United States which has found expression in the arbitration treaties just concluded by Mr. Taft and in the foundation of the "Carnegie Endowment for International Peace" with a fund of $10,000,000.

This association has been founded for the following specific purposes.

a. To promote a thorough and scientific investigation and study of the of war and of the practical methods to prevent and avoid it.

b. To aid in the development of international law and a general agreement on the rules thereof, and the acceptance of the same among nations.

c. To diffuse information, and to educate public opinion regarding the causes of war and of the practical methmeans for its prevention and avoidance.

d. To establish a better understanding of international right and duties and a more perfect sense of international justice among the inhabitants of civilized countries.

e. To cultivate friendly feelings between the inhabitants of different countries, and to increase the knowledge and understanding of each other by the several nations.

f. To promote a general acceptance of peacable methods in the settlement of international disputes.

g. To maintain, promote and assist such establishments, organizations and agencies as shall be deemed necessary or useful in the accomplishment of the purpose of the association or any of them.

To carry out the work thus laid down, the trustees of the Endowment resolved to organize their work in three main divisions: 1. Division of International Law; 2. Division of Economics and History; 3. Division of Intercourse and Education.

The conference whose work at Berne is nearly concluded was called together to carry out the work of the second division and to make thorough systematic and scientific inquiry into the economic and historical aspects of war.

In issuing the letters of invitation to the conference, Senator Root, the distinguished Secretary of State in Mr. McKinley's government, expressed on behalf of the trustees their confidence that the lessons to be derived from such study will be useful to mankind, that the inquiry should be prosecuted upon the broadest international basis, and that the organization thereof is a proper subject for the wisdom of the most able and eminent economists of all the civilized nations.

(Continued on next page.)

OFFICIAL PUBLICATION.

Annual statement of the Adirondack Fire Insurance Company of New York, in the State of New York, on the 31st day of December, 1910, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.		
Amount of capital stock paid up in cash		$ 200,000.00
INCOME.		
Premiums received during the year	$ 333,211.99	
Interest and dividends		15,785.47
Profit on sale or maturity of ledger assets		211.52
Increase in book value of ledger assets		221.28
Agents balances previously charged off		393.06
Total income		$ 349,823.32
DISBURSEMENTS.		
Losses paid during the year		$ 217,419.02
Expenses of adjustment and settlement of losses		2,815.76
Deposit premiums returned		4,553.78
Interest or dividends to stockholders		10,000.00
Commissions or brokerage		87,597.76
Salaries, fees and all other charges of officers, clerks, agents and employees		6,794.35
Rents		575.16
Printing and stationery		57.24
Legal expenses		2,544.67
Underwriters' boards, fire department and salvage corps, fees, etc.		1,452.56
State, insurance departments, taxes and fees		6,723.42
Decrease in book value of ledger assets		296.88
Agents' balances charged off		216.09
All other disbursements		997.87
Total disbursements		$ 342,044.56
LEDGER ASSETS.		
Book value of bonds and stocks	$ 315,889.75	
Cash in bank		82,595.77
Agents balances		67,137.66
Total ledger assets		$ 465,623.18
NON LEDGER ASSETS.		
Interest due and accrued		2,966.67
Gross assets		$ 468,589.85
DEDUCT ASSETS NOT ADMITTED.		
Agents' balances over three months due	$ 3,656.76	
Book value bonds over market value	18,289.75	
Special deposits to secure liabilities in Georgia	10,800.00	
		32,746.51
Total admitted assets		$ 435,843.34
LIABILITIES.		
Losses in process of adjustment or in suspense	$22,088.49	
Losses resisted	12,316.74	
Total	$34,405.23	
Deduct reinsurance	9,721.17	
Net amount of unpaid losses		24,684.06
Total unearned premiums		179,753.69
Dividends due		250.00
Salaries, rents, bills, taxes, etc.		19,470.22
Total liabilities		$ 224,157.97
Less liabilities secured by special deposits		1,908.64
Balance		$ 222,249.33
BUSINESS IN ILLINOIS.		
Total risks taken during the year		$1,276,541.00
Total premiums received during the year		16,393.49
Total losses incurred during the year		10,452.41

G. A. MITCHELL, President.
R. H. McKELBY, Secretary.

Subscribed and sworn to before me this 27th day of January, 1911.

ANNIE NIEBRUGGE,
(Seal) Notary Public.

The well-known economists and pub- diverse opinions upon the subjects propounded, but they worked together in complete harmony in drafting the problems to be solved.

The conference appointed three commissions to draft the questions and problems to be dealt with by the competent authorities in all countries. The first commission was entrusted with *"the* mission was entrusted with *"the Econ- Economic Effects of war,"* the second with *"Armaments in Time of peace,"* the third with *"the Unifying Influences in International Life."* Subsequently the suggestions of the three commissions were considered and approved by the entire conference.

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